

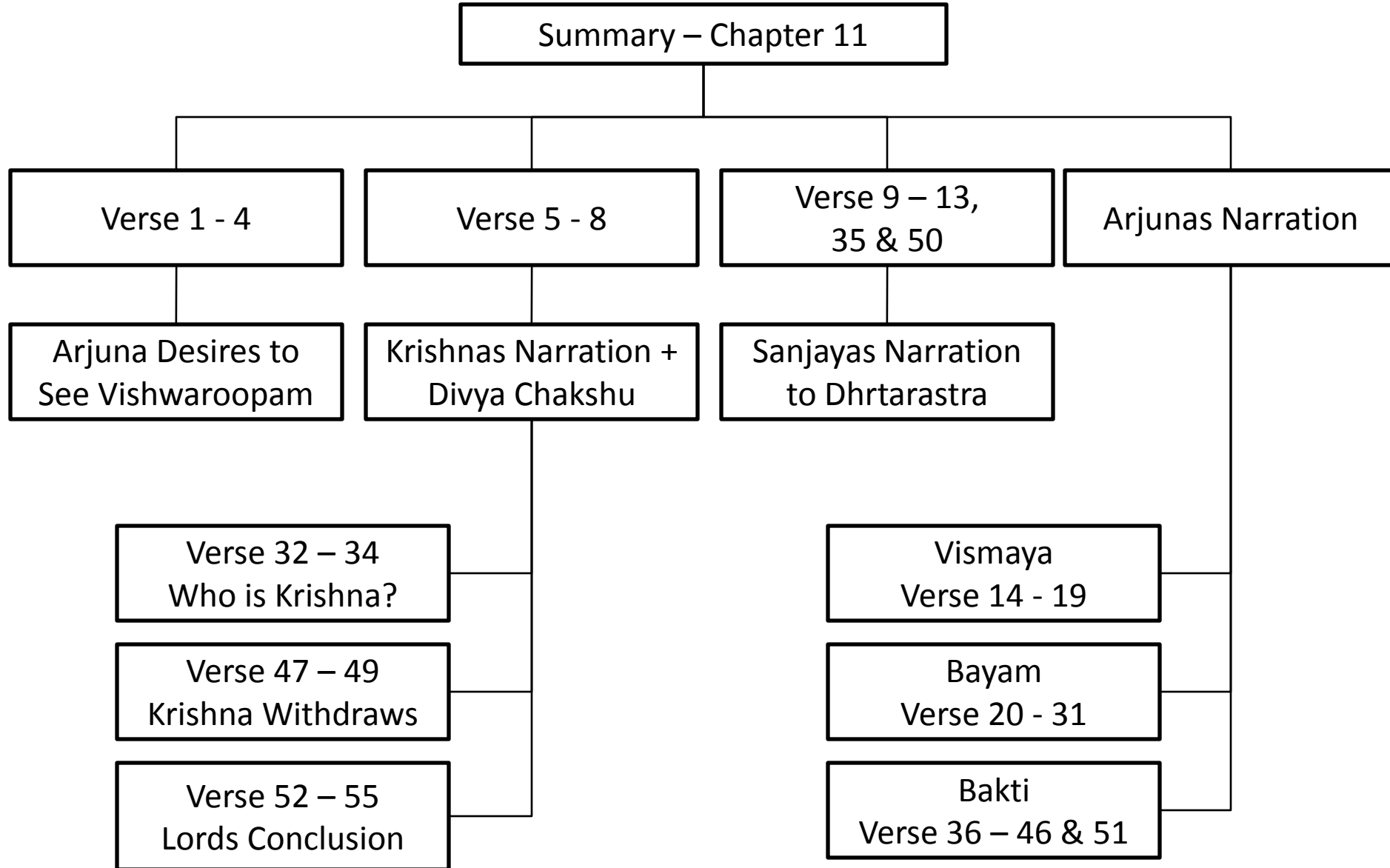


CHAPTER 11

Visvarupadarsana Yoga (*Vision of the Divine Cosmic Form*)

Chapter 11 [55 Verses]

Vishwaroopa Darshana Yoga (Many in One)



3 Stages of Understanding God

Eka

- One form.
- Ishta Devata
- Vishnu, Shiva, Krishna, Human personality.
- Valid, talk about problems, relieves mind.
- Vishnu – Dhyana Slokam.
- In Gita Eka Rupa not Emphasised.
- Lord in all Temples / in creation.

Aneka - Vishwarupa

- Accommodate Lord in all forms of Dieties, Human, Animal, Plant, Rivers, Mountains, Sun.
- In Realm of Time & Space.
- Subject to Vikara.
- Gita Emphasis.
- God appearing as Universe / as creation.
- Gold appearing as Ornaments
- Chapter 7 & 9 preparations.
- Gita : [7 – 7]**
- Sutare mani Gana eva...

Arupa

- Formless
- Beyond Time & space
- Katho Upanishad :**
- Ashabdam, Asparsham.. [I – III – 15]
- Gita emphasises

Murtha :

- Formed
- Body
- Agni
- Jalam
- Prithvi

Amurtha :

- Formless
- Mind
- Akasha
- Vayu

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

World - Drishti

Seen as pair of opposites

- Partial view
- Good, evil
- 10th Chapter – all Vibhutis
- Jeeva Drishti, private selfish, short sighted vision.
- Accepting one law for myself – queue should move fast, I should get 5 minutes to see Lord.
- Cause of Samsara.

Complementary pairs

- Total – Mature, Divyachakshu view.
- Chapter 11 – Favourable and unfavourable.
- Everything valid, has purpose.
- Ishvara Drishti
- Good + Bad = Whole world.
- If one is removed, totality not possible.
- I also accept to go quickly in front of Lord.
- **Aim** : Drop individuality, selfishness, shortsightedness and see totality.
- Drop Ahamkara + Mamakara.

Verse 2 + 3 :

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११.२ ॥

The origin and destruction of beings, verily, have been heard by me in detail from You, O Lotus-eyed Krsna, and also Your inexhaustible greatness. [Chapter 11 – Verse 2]

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११.३ ॥

(Now) O Supreme Lord! As you have thus described Yourself, I wish to see (actually) your Form Divine, O Purusottama. [Chapter 11 – Verse 3]

- I have understood you are Material Cause + Intelligence Cause, Srishti – Sthiti – Laya Karanam.
- You alone appearing as creation.
- There is no creation other than you.
- No Ornaments other than Gold.
- You are the universe, universe is you.

Verse 8 :

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११.८ ॥

But you are not able to behold me with these your own eyes ; I give you the divine-eye; behold My lordly Yoga. [Chapter 11 – Verse 8]

- Arjuna gets Divya Chakshu.

Verse 10 + 11 :

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११.१० ॥

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted... (such a form He showed). [Chapter 11 – Verse 10]

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११.११ ॥

Wearing divine garlands (necklaces) and apparels, anointed with divine unguents (perfumes), the all-wonderful, resplendent, boundless with faces on all sides. [Chapter 11 – Verse 11]

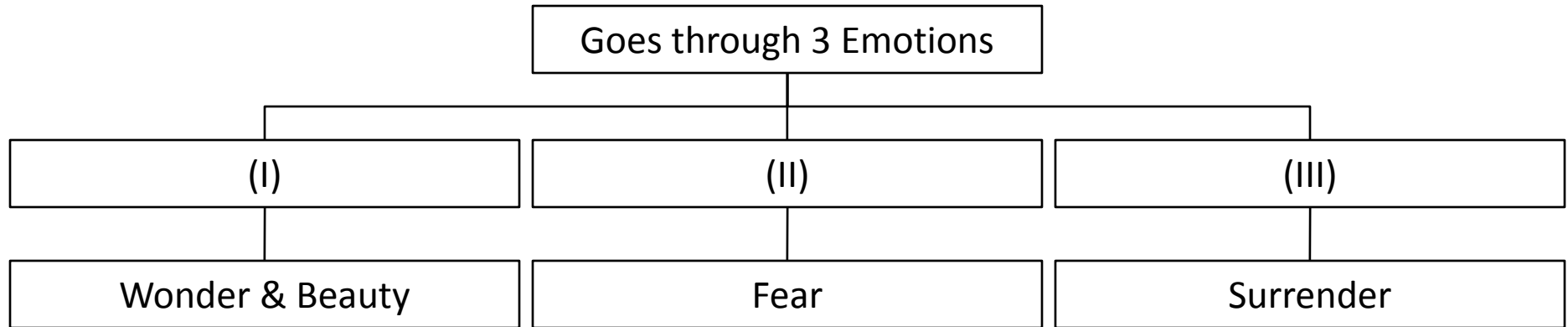
Sanjayas Description :

- Vishwaroopa Darsanam starts with Srishti and ends in Pralayam. Not particular form appeared and disappeared.
- Sun + Moon – Eyes of Lord
- Ears – 10 directions.
- Earth – Feet of Lord.
- Vayu – Prana of Lord.
- Vishvarupa in front of us available all the time, divine manifestation.
- We do not have the attitude and reverence in looking at world as Bagawan. In idol, we see divinity but not in the world.
- Develop reverence to creation. Manifestation of Lord is divinisation process, attitudinal change born of understanding. This alone called Divya Chakshu.

- It helps me to forget my individuality, Raaga – Dvesha, personal view and learn to appreciate as Ishvara Mahima.
- Divya Chakshu = Removal of Private vision, Jeeva Srishti and seeing later the very creation as Lord.

Vishwato Mukham :

- Virat Bakta learns to see everybodys face as Lords face.
- Similar idea in Purusha Suktam.
- Respect lord not in space... but as space, earth, fire, water, vayu....
- Arjuna gets Raaga – Dvesha Rahita chakshu and sees world objectively.



(I) Wonder and Beauty : Verse 11, 12, 17, 21

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११.११ ॥

Wearing divine garlands (necklaces) and apparels, anointed with divine unguents (perfumes), the all-wonderful, resplendent, boundless with faces on all sides. [Chapter 11 – Verse 11]

दिवि सूर्यसहस्रस्य भवेद्गुणपदुत्थिता।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११.१२ ॥

If the splendour of a thousand Suns was to blaze all at once (simultaneously) in the Sky, that would be like the splendour of that Mighty Being (great soul). [Chapter 11 – Verse 12]

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम्।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११.१७ ॥

I see thee with crown, Club, Discus; a mass of radiance shining everywhere, very hard to look at, all round blazing like burning fire and Sun, and incomprehensible. [Chapter 11 – Verse 17]

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११.२१ ॥

Verily, into You enter these hosts of Deva-s; some extol you in fear with joined palms; “May it be well” thus saying, bands of great Rsi-s and Siddha-s praise you with hymns sublime. [Chapter 11 – Verse 21]

- Vismaya, Aashcaryam, Ocean – 2/3, Earth – 1/3.
- Seeing anything in totality is a wonder because of magnitude.
- Cosmos, Ocean, Himalayas, Niagra.
- Intellect expands and disappears.

(II) Fear : Verse 24, 26, 27, 34

नमःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम्।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ ११.२४ ॥

On seeing You, with Your Form touching the sky, flaming in many colours, with mouths wide open, with large fiery eyes, I am terrified at heart, and I find neither courage, nor peace, O Visnu! [Chapter 11 – Verse 24]

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः।

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ ११.२६ ॥

All the sons of Dhrtarastra with hosts of kings of the earth, Bhishma, Drona and the son of a charioteer, Karna, with the warrior chieftains of ours ; [Chapter 11 – Verse 26]

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि।
केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११.२७ ॥

Into Your mouths, with terrible teeth, and fearful to behold, they precipitately enter, some are found sticking in the gaps between the teeth with their heads crushed into powder. [Chapter 11 – Verse 27]

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान्।
मया हतांस्त्वं जहि माव्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ११.३४ ॥

Drona, Bhishma, Jayadratha, Karna, and other brave warriors – those have already been slain by Me; you do kill ; be not distressed with fear; fight and you shall conquer your enemies in battle. [Chapter 11 – Verse 34]

- Kala Tatvam.
- Integral part of vishwaroopa.
- Universe conditioned and governed by time principle.
- Time represents mouth of Lord.
- Laya, auspicious, complimentary aspect of creation.
- One Kala has 2 sides – Birth, death.
- Vishwaroopa Bhakta should not criticise old age, death – if so, lopsided Jeeva srishti vision.
- Objectivity goes, Ishvara Srishti vision goes, looks at phenomenon subjectively.
- Once individuality comes, death brings fear.
- With totality vision, death is a blessing.
- Lord Shiva, Mangala Svarupa.

Verse 30 :

लेलिह्यसे ग्रसमानः समन्तात् लोकान्समग्रान्वदनैर्ज्वलद्भिः।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११.३० ॥

Devouring all worlds on every side with Your flaming mouths, You are licking (in enjoyment), Your fierce rays, filling the whole world with radiance, are burning, O Visnu. [Chapter 11 – Verse 30]

- Lord you seem to be worst cannibal, not Karuna Moothy.

Verse 32

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११.३२ ॥

The Blessed Lord said : I am the mighty world-destroyed Time, now engaged in destroying the worlds. Even without You, none of the warriors arrayed in hostile armies shall live. [Chapter 11 – Verse 32]

- I am Kala Tatvam, responsible for birth and death.
- Learn to appreciate both as Ishvara Mahima.

Day	Night
Summer	Winter
Samyoga	Viyoga
Birth	Death
Growth	Decay

- Prarabda Karma for Bheesha Drona over, karma removed their life.

Verse 33 :

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ११.३३ ॥

Therefore, stand up, and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily by Myself they have already been slain; be you a mere instrument, O Left-handed archer. [Chapter 11 – Verse 33]

- Controvertial verse.
- Nimitta Matram – Bava.
- You are only my instrument.
- We are puppets in hand of Lord.
- Mind concludes – we have no freewill.
- Everything not determined by God, predestined. It is fatalistic conclusion shastra does not accept.
- Human goals – Purusha Artha – accomplished by freewill. Supported by Gita Chapter 6 – Verse 5 & 6.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

Let a man lift himself by his own Self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

- You are responsible for your growth, destruction. Take responsibility of your life. Don't blame me.
- My job, not to support freewill but support ideal use of freewill.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९.२९ ॥

The same am I to all beings, to Me there is none hateful nor dear; but those who worship Me with devotion, are in Me and I am also in them. [Chapter 9 – Verse 29]

- I don't decide anybody's bondage or liberation.
- I am impartial to all.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ ९.२५ ॥

The worshippers of the devas or gods go to the devas; the ancestor-worshippers go to the pitrs or ancestors; worshippers of the bhutas go to the bhutas or the elements; but my worshippers come to Me. [Chapter 9 – Verse 25]

- What devotee chooses he will got that phalam.
- Whoever chooses me, gets Moksha.

If freewill not accepted following are logical falacies in instrument theory :

- a) All Karma phalam will go to Karta Bagawan not instrument – we are Asamsari, Bagawan – Mahasamsari.

Example : Car not punished, but driver.

- b) Bagawan partial. Bagawan decides enjoyment and suffering.
- c) Bagawan cruel if responsible for differences in instruments.

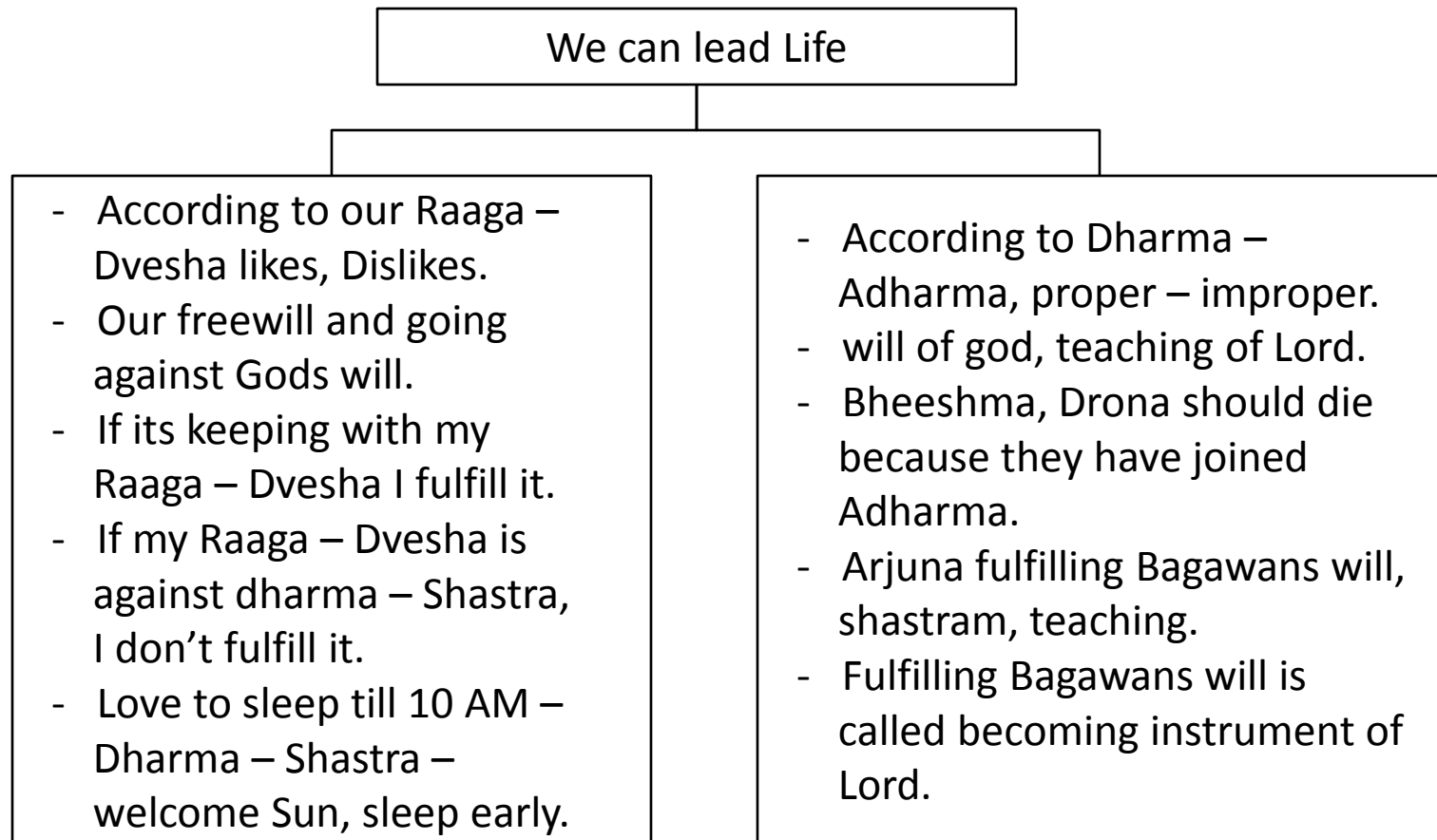
- d) We should not have conflicts if Bagawan decides everything. Our life full of conflicts every is moment our Anubava.

Human conflict proof for presence of freewill. Cow lives by instinct – vegetarian

- e) We wont require dharma shastra if we had no freewill – Gita Redundant.

Nimitta matram – Not be interpretated as pre-destined or fatalastic.

How to interpret – Nimitta Matram?



- Accept totality, Lord as Kala Tatvam, Birth – death – growth, disease, fact, assimilate this fact.
- Fear of Death can't be conquered as long as attachment is there to any body.

कृपया परयाविष्टो विषीदन्निदमब्रवीत्।

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १.२८ ॥

Arjuna said : Seeing these my kinsmen, O Krsna, arrayed, eager to fight... [Chapter 1 – Verse 28]

- Arjunas attachment to Bheeshma, Drona.
- Because of private vision, he is not able to assimilate Vishwaroopa Darsanam verse.

3rd Stage : Verse 45

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ११.४५ ॥

I am delighted, having seen what was never seen before; and (yet) my mind is distressed with fear. Show me Your previous form only, O God; have mercy, O God of gods, O Abode of the Universe. [Chapter 11 – Verse 45]

- Bakti – Devotion.
- Arjuna wants original Krishna form. Lord removes Divya Chakshu. Objectivity gone, totality lost sight of, subjectivity comes. All of us are bundle of Raaga – Dvesha.

Conclusion :

- I gave you Vishwaroopa Darshanam because of your Devotion.
- Bakti is the greatest Sadhana.

Verse 54 :

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११.५४ ॥

Oh Arjuna! However, by undivided devotion I can be seen in this form, known truly, and merged into, Oh Arjuna!
[Chapter 11 – Verse 54]

- If you have Bakti, it will make you more mature and transform from Eka to Aneka Rupa. Raaga-Dvesha will get reduced. You will go beyond Aneka Rupa Darsanam and come to Chaitanya Rupa, Arupa, Brahma Darsanam.
- When you recognise that Ishvara, you will no more stand as separate one.
- Your recognition will be – “I am always with the Lord” – Jnani tu Atmeiva me matam.

Verse 55 :

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११.५५ ॥

He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free attachment, who bears enmity (hatred) towards none, he comes to Me, O Pandava. [Chapter 11 – Verse 55]

- Convert life into worship and keep God as goal. Dharma, Artha, Kama subservient – certainly you will come to me – says the Lord.



BHAGAVAD GITA

Verses for Introspection



CHAPTER 11

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११.३ ॥

(Now) O Supreme Lord! As you have thus described Yourself, I wish to see (actually) Your Form Divine, O Purusottama. [Chapter 11 – Verse 3]

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११.७ ॥

Now behold, O Gudakesa, in this Body, that the whole universe centred in One – including the moving and the unmoving – and whatever else you desire to see. [Chapter 11 – Verse 7]

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११.११ ॥

Wearing divine garlands (necklaces) and apparels, anointed with divine unguents (perfumes), the all-wonderful, resplendent, boundless with faces on all sides. [Chapter 11 – Verse 11]

दिवि सूर्यसहस्रस्य भवेद्गुणदुत्थिता।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११.१२ ॥

If the splendour of a thousand Suns was to blaze all at once (simultaneously) in the sky, that would be like the splendour of that Mighty Being (great soul). [Chapter 11 – Verse 12]

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ ११.१३ ॥

There, in the body of the God of gods, the Pandava (Son of Pandu) then saw the whole Universe resting in one, with all its infinite parts. [Chapter 11 – Verse 13]

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११.३२ ॥

The Blessed Lord said : I am the mighty world – destroying time, now engaged in destroying the worlds. Even without you, none of the warriors arrayed in hostile armies shall live. [Chapter 11 – Verse 32]